

THE
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SUNDAY-SCHOOL MAGAZINE.

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SCHOOL REGULATIONS.

General remarks on Sunday-schools in the country.

The character of village Sunday-schools, and those established in more unsettled parts of the country, where the number of inhabitants is small and scattered, vary with the circumstances of the population. Some villages have no settled minister, and enjoy the privileges of the gospel ministry only occasionally; some neighbourhoods very irregularly, and others at stated, but distant periods. The arrangements of the Sunday-school will conform to these circumstances; for, as has been before suggested, it is always desirable to nurture the minds of the scholars with a due regard for the services of the sanctuary on the Sabbath; and whenever public worship is held in the vicinity of the school, the scholars should attend; and when there should not be public worship and preaching, it should be the duty of the superintendent so to arrange the closing exercises of the school, as to supply the place of it, and to preserve something of a similar form. Where schools are so circumstanced, a larger proportion of the time may be given to the ordinary plans of instruction; but it would be prudent always to reserve sufficient leisure for pursuing the usual order of worship practised at social

prayer meetings; for example, after the usual instructions have been given in the classes, the signal should be given to close the school, and the books should be put up, and arrangements made for commencing worship. If the scholars are seated separately in the school-room they should be brought together, and teachers and monitors appointed to preserve order in the several divisions. Commence by singing—then a prayer should be offered up, and next a portion of scripture read and another hymn, then should follow some remarks on the portion read, and a brief exhortation from it; then close with prayer and a doxology. These exercises might be occasionally discreetly varied by reading a tract, or some short narrative of pious children, or sermons for children; such as Burder's, Nott's, Doddridge's, and others. The plan here suggested will be found to be very useful in interesting the scholars, and being somewhat in the form of public worship, would accustom them to Sabbath duties, and would tend to preserve in their minds a remembrance and regard for the worship of the sanctuary. Should there be accommodation in the school-room the parents of the children might be invited to attend at the commencement of this social worship; and their

attendance would be of mutual benefit to themselves and the school; and this measure might eventually prove successful in introducing the regular ministration of the gospel in places now destitute; and, with the divine blessing, might make a "pathway in the wilderness for our God"—"open rivers in high places, and cause the parched valleys to flow with refreshing streams, and the dry land to be springs of water."—This plan of social worship is of greater importance than may be allowed on the first consideration of it; but the practice of it is easy, and an hour thus reserved, when the circumstances of the school require it, will be found on experience to promote the prosperity of the institution; it will offer new means of instruction to the scholars, and new sources of gratification to their teachers, and extend religious instruction and the privilege of divine worship to the adult population of the country where no church is organized, nor the means of grace enjoyed; and would cherish in the minds of the scholars a proper regard for the duties of public worship on the Sabbath, which would prove beneficial to them in after life. As the opportunities of meeting on week days are but few, and many inconveniences attendant on the assembling of teachers in country places, it may be remarked, in regard to prayer meetings, that they should be held on the second Monday in each month, which arrangement would enable the teachers to observe the *Monthly Concert of Prayer for Sabbath-schools*, which is now statedly held at that time by all the Sunday-school societies in the United States. At these meetings suitable portions of scripture should be read, and such narratives and facts in regard to Sunday-schools, and information on the plans of conducting them as can be obtained.*

Owing to the inconvenience arising from the inclemency of the weather,

* For this purpose it would be useful that teachers unitedly subscribe to some religious newspaper or S. S. periodical. The American S. S. Magazine, published at Philadelphia, price \$1 50 per annum.

and the consequent badness of the roads, Sunday-schools in the country are usually suspended during the winter season: but the necessity and propriety of this measure is questionable, and in few cases can it be actually necessary. It will be found that a proper zeal and spirit of perseverance on the part of the teachers, would be imitated by their scholars, though their residences might be scattered and distant from the school-house. It is much to be regretted that it should so generally be thought necessary to close Sabbath-schools in the country during the winter months.* It may be recommended when they close the school for the winter months to adopt the following plan. Let each teacher, at his own house, take charge of and instruct such scholars as live in his immediate neighbourhood, and pursue at convenient hours on the Sabbath, the accustomed instruction. Let the teachers have a stated time of meeting to converse together and report the progress of their classes; and once during the period of recess let all the scholars and teachers be assembled at the usual place of meeting, and if the funds of the school allow of it, distribute to each a tract; have an address, singing and prayer; and hear the recitation of lessons that have been learnt, or examine on the instruction given them since the closing of the school. This measure would serve to cherish in them a lively interest in the concerns of the schools, and would dispose its members to meet together on the ensuing spring with greater alacrity and satisfaction. The accomplishment of this plan would be productive of much benefit; yet a great loss would be sustained by the suspension of the school during the winter, and every effort should be made to continue instructing through the whole season.

Method of Instruction.

One general system should be followed by the teachers; and similar plans for its application should be adopted by all. The methods of in-

* That it is practicable has been proved in several recent instances, both in Pennsylvania and New York.

struction adapted to each class should be written down; and every teacher should strictly adhere to it, introducing no new plans without the advice and consent of the superintendent. As the principal care of Sabbath-schools is *religious instruction*, provision in this particular should be made for *all the classes*. For this end, an easy and useful plan suggests itself—that of *selected* or appointed lessons for each Sabbath. These should be portions of scripture not exceeding 15 or 20 verses; which the teacher should study and meditate during the week, making diligent inquiry on it, by every help within his reach; thus duly preparing himself to give thorough instruction on the subject, and ready to answer any inquiries that may be made by his scholars. At the opening exercises of the school some prominent passage of the portion should be the grounds of such remarks as may be made by the superintendent or teacher who may address the school at such seasons; this would pleasantly open the way for instruction on the whole portion afterwards, to be given by the teachers in their several classes. The method of instruction by the superintendent should be *plain* and familiar—his remarks illustrated by easy similitude, referring to but *one* point, and enforcing but *one* precept in any particular address. Adhering to this maxim, his addresses will be, as is required, both *short* and easy—will better enlighten the young mind, and sooner make their way to the heart. These remarks are to be considered by *all* the teachers, in whatever plans they may adopt to enlighten and improve their scholars, as the principles they enforce are equally applicable to all. Instruction in Sunday-schools properly comprises three methods, viz. *expounding*, or exposition of the subject of instruction; *catechetical*, or asking questions on the subject; and *exhortation*, or reviewing the subject; and in a familiar address, making an appropriate application of the doctrines and precepts of the lesson to the circumstances of the individual learners, for the purpose of impressing the subject more certainly on the mind. For these important ends—exposition

should be *plain* and methodical; catechetical instruction, *close* and varied; and exhortation, *brief*, and given with earnestness of manner. These three particulars will be included in part or altogether, in every method that may be practised to convey instruction in Sunday-schools.

Directions for the management of a Sunday-school.

The management of a Sunday-school consists in a discreet and judicious application of the principles on which the institution is founded, and the practical exercise of those plans and methods, that may have been concerted to carry its objects and designs into effect.

It comprises two points; the *government* or discipline of the school in all its departments, and its *arrangement*, or the devising of such plans of building, furnishing, and arranging the fixtures of a Sunday-school room, as shall afford appropriate and convenient accommodations for the scholars, and at the same time give facility to the operation of the instructors in teaching and disciplining their classes. In the management of Sunday-schools care should be taken to provide for regular and stated meetings, both for prayer and for transacting the business of the school. These meetings, either for prayer or business, should be held on some week-day evening; and some one should be appointed always to arrange *previously* the order of exercises at the one, and the order of business at the other, so that no embarrassment or delay may occur when the teachers come together. A uniform method should be practised in receiving scholars, and in accepting the services of teachers, and their regular appointment to a department in the school. The superintendent and secretary should be chosen yearly: by limiting their appointment, difficulties are avoided in case of their inefficiency for the work. The hours of opening and closing the school, and also all meetings of the teachers, should be permanently arranged, and teachers and scholars be required to be steadily punctual, and no delay should take place in carrying into

effect any of the regulations of the school. All the conductors should pursue one particular plan in keeping the several records of the school or of their classes. By-laws should be written for the regulation of the teachers, and rules for the scholars, and these should be statedly read in the school, and at the teachers' meetings for business. Neither teachers nor scholars should occupy any other place than their own in the school-room, but should repair directly to their respective stations, as soon as they appear, and should not leave their seat until signified of the closing of the school. Neither teacher nor scholar should be permitted to pass out of the school-room without the knowledge of the superintendent. The stations and reading-books of the teacher, and the seats and books of the scholars, should be numbered, and neither to be used or occupied by another. *Monitors* should be selected from the classes, to aid the superintendent, secretary, and teachers in maintaining order, and in transacting the business of their several departments. When practicable, the orders of superintendent or teacher should be given by signal. Every scholar should learn the rules of the school, the ten commandments, a short form of morning and evening prayer, and a hymn of praise, under the direction of the superintendent. A system of rewards and punishments should be instituted, and applied without *partiality*. Rewards should be so bestowed as not to awaken *pride*, and punishment so administered as not to excite angry feeling. Rewards granted by the society with which the school is connected, or by the liberality of the church, under whose patronage it may be taught, should be publicly bestowed, and a set time appropriated for the purpose—the school rewards to be distributed in the classes at appointed seasons. Punishments of any kind should rarely be public, but should be administered privately, and with affectionate admonition and counsel. A library should be formed for the use of teachers, scholars, and their parents, and a librarian appointed for its regulation: the secretary should

have charge of the arrangement of the books and school records, and before the opening of the school, should have them placed at the several stations: he should be assisted by two monitors, appointed for this particular purpose. The superintendent should have the arrangement of the opening and closing exercises of the school, to be conducted by himself, or at his direction, by any of the conductors of the school. At all times these exercises should be short; the teachers should be punctual and attentive at their stations, to preserve order and silence in their own class, and they should be attentive to all the signals and orders of the superintendent, and see them promptly carried into effect. The scholars should be seated during the time of instruction, and only rise for recitations. The superintendent, aided by a *monitor general of order*, should pass continually from class to class, to observe their arrangement and order, to check any improprieties, and by occasional notice to encourage the scholars in their duties. A report of absentees should be made every Sabbath, and they should be visited by their teachers; but when this is not practicable, the superintendent or secretary should visit the absentees, as it is always desirable that this important duty be performed by those engaged in conducting the school; besides the visiting of the absent scholars; a social intercourse should ever be kept up between the conductors of the school and the families whence the scholars are drawn. The books used in the classes should be examined weekly by the teachers, and quarterly by the superintendent or committee from the society or church patronising the school. All the school books should be deposited in class boxes, or bound with leather or linen straps with buckles. Tickets should be forfeited for any abuse of the books or furniture of the school. School-rooms should be commodious and airy, and kept clean and well furnished. The scholars should be so arranged in their seats as to be within view of their teacher, and near enough to be heard in a moderate tone of voice; and all the classes

should be so seated as to be perfectly in view from the superintendent's station. "*There should be a place for every thing, and every thing in its place.*" A monitor or some other person should be appointed to keep the school-room clean and in good order.

Such is a brief of *Sunday-school management*; the principles included are NEATNESS and METHOD, in every arrangement; VIGILANCE, EXACTNESS, and DECISION in the practice and discharge of *every duty*; carefulness of EXAMPLE, affability of manner, and a kind and affectionate spirit to be exercised in all intercourse and dealings with the scholars and their parents.

Rewards.

Prodigality in bestowing rewards is not only injurious to modesty and humility, so desirable in the young, but lessens the value of favours, and ceases to excite to dutiful exertions or diligent pursuit. This evil may in some measure be avoided by the following precautions. Less valuable rewards should be bestowed on the youngest scholars, always reserving some greater privileges or higher rewards, as they advance in the school, and increase in years. The reward tickets might for this purpose be differently rated in the *four classes* of the school, which measure would also stimulate the scholars to seek their advancement, to become eligible for a more desirable grade of reward, and would tend to impress their minds with the importance of those attainments of knowledge to which they are directed. No conspicuous *distinction* should be made among the scholars, and no particular display in the distribution of rewards. This would be alike pernicious in its effects, with the pointed an open reproof of the undeserving, or the public punishments of the disobedient; either is likely to excite some other principle in the heart, to which our depraved nature is more prone; thus rendering the mind less susceptible of good, and less capable of considering the value of those purer motives that should excite them to the path of duty. Almost invariably it will be

found that a repetition of *open shame* or *public praise* will render the subjects of them insensible to virtuous excitement, and indifferent either to the favour or displeasure of their instructors. It should here be remarked, that it is, more particularly, pointed and individual notice that is to be disallowed. Rewards *may* be prudently bestowed in a public manner without any pernicious effects, but rather the contrary; for otherwise the hope of stimulating the careless and indifferent would be greatly lessened. Nor should suitable commendation to the meritorious in general terms be withheld; if care is taken to avoid severe or open rebuke reflecting on the disobedient, while the deserving are prudently praised for their well doing. The private bestowment of rewards entirely, would have but little general influence on the schools. But publicly recognising the deserving by the mere bestowment of premiums, without particular individual display or conspicuous praise, would be likely to duly stimulate both the dutiful and disobedient. Such prudential and restrictive measures would tend to excite such a spirit of emulation only as would be proper and consistent with the hallowed principles of Sabbath-school instruction; whose care should be to inculcate humility and brotherly love, according to the following scriptural precepts: "Let brotherly love continue"—"Let love be without *dissimulation*"—"be kindly affectioned one to another with *brotherly love*, in honour *preferring* one another"—"now the end of the *commandment* is *charity* out of a *pure heart*." From the tenor of these precepts it is obvious that such a spirit of emulation as is ordinarily exercised in the educational institutions of the world is erroneous; and however successful may have been its practice in advancing their pupils in worldly wisdom and scholarship, it cannot be sanctioned as an example to be pursued in Sabbath-schools, that may be pre-eminently called the schools of Christ; whose pure precepts it should ever be the steady aim of their highly privileged instructors to impress on the opening and tender minds of their young disciples.

Rate of Rewards.

Attendance all day with good conduct, 1 white or blue ticket.
 Reciting the lesson of the day, 1 library ticket.
 Good behaviour, 1 blue ticket.
 Every thirty verses hymns or scriptures, 1 blue ticket.
 Every four texts to prove a doctrine or duty, 1 blue ticket.

Such should be the maximum or highest rates of rewards. The following table would serve to designate the minimum rate of rewards.

Attendance with ordinary conduct, 1 blue ticket.
 Reciting half the lesson, 1 do.
 Every fifteen verses, 1 do.
 Reciting two proofs on monthly questions, 1 do.

Rate of Exchange for Tickets.

Six blue or white tickets may be given for one red. The red tickets may be valued in exchange for books or tracts according to the catalogue rates of the same. Eight library tickets may entitle the owner to the use of the library for one month.

By this plan of redeeming tickets by reward books and privileges to the library, the scholars would have the benefits of a general circulation of suitable and instructive volumes from the library, co-operating with the faithful instructions of their teachers, enticing them to fill up the vacant hours at home, which otherwise would be wasted. Thus they would be kept from associates abroad that would allure them into the paths of sin and disobedience; and the premium books obtained by their tickets, while offering the very same advantages, would serve also as continual tokens of the kind regard and affection of the instructors of their youth, and would often tend to revive their pious precepts in their minds and keep alive their early impressions, and particularly so if a few kind words of advice were inscribed on the blank pages, or a few words of prayer entreating divine blessings on the child were written in either the name of the teacher or the superintendent. The following plan would engage the at-

tention of the scholars to preserve their books with care, and stimulate them with greater interest to obtain them. Every child that perseveres in punctuality, diligence, and correct conduct, should have the privilege of having their several reward books bound in one cover, so soon as they shall have obtained a sufficient number. They should be bound plain and in the strongest manner; an underlay of canvass on the back and corners would be useful, and a few blank pages of good paper before the title-page, for inscribing the name of the scholar, the name of the school, the date when bestowed, the age of the child, and a few words of prayer and advice, and some suitable scripture text, under the signature of the superintendent or teacher. The following will serve as an example: "These instructive tracts or books are tokens of affectionate regard from the Sunday-school No. —, to —, aged —. They were presented to him at different times, and are now, by the kind favour of his teacher, bound together, that — may long preserve them for his instruction, and to remind him of the pious friends of his youth."

Dear brother—I pray that the word of God may guide you in every good way; and that the Lord may bless and keep you ever.

"Seek ye the Lord while he may be found—call ye upon him while he is near." Is. lv. 6.

Forget not the faithful counsels of love and truth that you have received, and still remember one who will ever remember you.

Your affectionate friend and teacher.

I recommend to your attention the following portion of the word of God: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John iii. 16.

These plans of reward would result in great benefits to the school, and lasting blessings on the scholars. Reading their premium books, and the volumes of the library, would prove new sources of instruction; and, under proper direction, the ex-

citement to obtain such privileges might be rendered pure and beneficial; while they were faithfully counseled to "strive for mastery" in all their attainments of punctuality, diligence, and good conduct, chiefly to obtain the benefits to flow from it to themselves and others, and to promote "peace and good will" with one another; to gratify affectionate parents and instructors, and to please Him, who ever delighteth to honour and bless the humble and the upright.

Sunday-schools in cities embrace many indigent children, in which case the tickets obtained for their punctuality, diligence, and good behaviour, might, at the discretion of the superintendent, and at the choice of the scholar or parents, be redeemed at a certain valuation, for shoes, woollen stockings, mittens, wool hats, &c.* The tickets usually given should be exchanged for single tickets, rated at the value of those returned. Care should, however, be taken, that no tickets in the school bear the denomination of money, as pence or cents. The rating of tickets under the denomination of pence or cents, has no doubt been injurious to the interests of Sunday-schools. The word marks, good marks, or tickets should be substituted; and then in the redemption of the tickets distributed, Bibles and Testaments might be rated 30, 50, or 70 tickets or good marks. Privilege tickets to the library for a week might be obtained by 2 tickets or good marks; stockings and shoes, &c. at 20, 30, 50, and 100 tickets.

The Library.

A library has been spoken of as connected with the system of rewards. The following directions on the subject will be found necessary to be followed in its regulations and arrangements:—every volume should be submitted to the careful perusal of a committee, and not admitted to the library till sanctioned by them.

* This is far preferable to the plan of establishing societies for such supplies in connexion with the Sunday-school.

Much carefulness and decision should be exercised on this rule; some few lines, or a single expression, may prove greatly injurious, in books otherwise unexceptionable; such objectionable phrases, words, or paragraphs, should be blotted out with a pen, and every improper sentiment and exceptionable page should be displaced. The prevalent character of the books of a Sunday-school library should be religious; yet many others may be profitably admitted—such as general history, voyages of discovery, natural philosophy, astronomy, natural history, biography, and moral tales; but these should be distinguished by some particular mark designating them as inappropriate for Sabbath-day reading. All those volumes that are not decidedly of a religious character, should be distinguished by a label, pasted on the inside of the left hand cover.

By this precaution, the scholars would be instructed in that propriety and carefulness in the observance of the Sabbath, that becometh Christians, and that should be early impressed on the minds of the young; thus cherishing in them a tenderness of conscience in "remembering the Sabbath-day," that would lead them into commendable practices, consistent with the character and privileges of Sunday-schools.

The most convenient arrangement of the volumes of the library, and the one requiring the least attention, is an alphabetical arrangement of them on the shelves, according to their titles, and under each letter subdivisions, arranged according to the first vowel contained in the title, and placed in their order of a e i o u and y. A numerical catalogue of the books should be kept, each book bearing its number according to the order in which they have been added to the library. The use of the numerical catalogue is not designed to regulate the numbering of the books, which is of little advantage but for the greater facility of recording in the librarian's ledger the books in use. The librarian's ledger should be composed of paper of a stiff and firm texture. In the first column the names of the privileged scholars are

inserted as they present themselves, and are written in ink, the column for the month or quarter, is dated at top with a pencil: and the number of the book, according to the numerical catalogue placed in the column according to the date when issued, written also in pencil; and when returned checked thus ✓ against the number; and at the close of the month these marks are erased, with a rubber. So that the columns are redated for another quarter, and prepared for succeeding accounts. By this method, time, labour, and paper are saved, and it is preferable to keeping an alphabetical ledger account, with entries of issues and returns of the books. In Sunday-schools, the plainest plans of records are ever the best. When any scholar forfeits his accustomed privilege to the library, his name is erased, and inserted at the close of the list when he again presents himself. This easy arrangement and regulation of the library, will be found preferable to the more ordinary plans in use. If thought expedient to number the books, the numbers, according to the catalogue, should be inserted on the label pasted inside the left hand cover; which has been directed for distinguishing the Sunday and week day books.

Regulations of the Library of the Sunday-school of —.

1. No books shall be issued from the library for a longer period than one week; and if not perused by the scholar during that period, it must be returned, and again issued.

2. The scholars shall use all books committed to their hands with much care; neither turning down the leaves, rubbing nor tearing the pages, scratching or breaking the cover, or defacing the title on the back, or the label within the cover. They shall not expose the books to the heat of the fire, or put them in such places where they may be likely to be injured, by smoke, grease, or water; and shall not allow them to be in the hands, or within the reach, of little children, under six years old.

3. Good conduct of the scholars at home will entitle them to volumes

from the adult department of the library, for the perusal of their parents, and other friends, at home.

4. Any scholar abusing the books, contrary to the above rules, shall forfeit 1, 2, or 3 tickets, according to the injury done; and losing any of the pages, shall pay half the value of the book; and losing a volume, they shall be required to pay a sum equal to its original cost.

5. As the privileges of the library are very great to all those scholars admitted to receive such advantages, they should with gratitude consider such benefit; and give great attention to the above rules, requiring a careful preservation of the books they read: and they are reminded of the wise counsel recorded in Proverbs—“With all thy gettings get understanding. Lay fast hold of instruction, she is thy life.”

Signed by order,

—, Sup't.

—, Sec'y.

—, Librarian.

SCRIPTURE LESSONS,

Selected for a SECOND annual course of Instruction.

LESSON FOR THE FIRST QUARTER OF THE YEAR.

Lesson 1. John, Chap. iii. Verses 1—21. Christ's conversation with Nicodemus.

Lesson 2. Luke, Chap. iv. Verses 16—32. Jesus preacheth in Nazareth from Isaiah, for which the Jews endeavour to cast him from a precipice.

Lesson 3. Matt. Chap. v. Verses 1—16. Christ's sermon on the mount—Christians called the salt of the earth, and the light of the world.

Lesson 4. Matt. Chap. v. Verses 17—32. Our Lord maintains the law, shows how an offending brother should be treated, and explains the seventh commandment.

Lesson 5. Matt. Chap. v. Verses 33—48. Swearing forbidden—kindness and benevolence enjoined.

Lesson 6. Matt. Chap. vi. Verses 1—18. Our Lord addresses his hearers concerning charity, prayer, and fasting.

Lesson 7. Matt. Chap. vi. Verses 19—34. Christ teacheth us where to lay up our treasure—shows that we cannot serve God and the world, and instructs us to trust in Divine Providence.

Lesson 8. Matt. Chap. vii. Verses 1—14. Christ forbids hypocrisy, encourages his hearers to pray, and to enter in at the strait gate.

Lesson 9. Matt. Chap. vii. Verses 15—29. Our Lord cautions his hearers against false teachers, and against making a false profession of religion.

Lesson 10. Matt. Chap. xiii. Verses 1—17. Parable of the sower.

LESSONS FOR THE SECOND QUARTER OF THE YEAR.

Lesson 11. Luke, Chap. xi. Verses 14—26. Christ accused of casting out devils by Beelzebub, and his reply.

Lesson 12. Matt. Chap. xiii. Verses 44—58. Parables of the treasure, pearl and net. The Jews offended with Christ on account of his low parentage and manner of life.

Lesson 13. John, Chap. v. Verses 17—30. Christ teaches that he is divine and the judge of all men.

Lesson 14. John, Chap. v. Verses 31—47. Our Lord speaks concerning the witnesses of his person and doctrine, and reproves the people for their unbelief.

Lesson 15. Matt. Chap. xv. Verses 1—20. Christ reproves the Pharisees, and shows to the multitude what things are defiling.

Lesson 16. Matt. Chap. xvi. Verses 1—12. Jesus answers those who require a sign from heaven, and warns his hearers to beware of the Pharisees.

Lesson 17. Matt. Chap. xviii. Verses 1—14. Jesus teaches humility, and shows his care for his people by the parable of the lost sheep.

Lesson 18. Matt. Chap. xviii. Verses 21—35. Peter's question how often he should forgive his brother—Christ's instruction about brotherly love.

Lesson 19. Luke, Chap. x. Verses 25—37. A lawyer inquires what he must do to inherit eternal life. Jesus refers to the law of God, and

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shows him by the example of a good Samaritan, who is his neighbour.

Lesson 20. Luke, Chap. xi. Verses 37—54. Our Lord denounces woes against the Pharisees and lawyers.

LESSONS FOR THE THIRD QUARTER OF THE YEAR.

Lesson 21. Matt. Chap. xiii. Verses 24—35. Parable of the tares in the field—the grain of mustard seed and leaven.

Lesson 22. Luke, Chap. xii. Verses 1—21. Our Saviour teaches his hearers to have confidence in God—and warns them to beware of covetousness.

Lesson 23. Luke, Chap. xii. Verses 35—48. Our Lord teaches his hearers to be ready for his coming.

Lesson 24. Luke, Chap. xiii. Verses 23—35. Our Lord answers the question, whether there be few that be saved, and laments over Jerusalem.

Lesson 25. Luke, Chap. xiv. Verses 16—33. The parable of the great supper, and the terms of being Christ's disciples.

Lesson 26. Luke, Chap. xv. Verses 11—32. Parable of the prodigal son.

Lesson 27. Luke, Chap. xvi. Verses 1—13. The unjust steward.

Lesson 28. Luke, Chap. xvi. Verses 19—31. Parable of the rich man and Lazarus.

Lesson 29. Luke, Chap. xvii. Verses 1—10. Our Lord enjoins kindness to brethren, and the duty of faith.

Lesson 30. Luke, Chap. xviii. Verses 1—14. The importunate widow. The Pharisee and Publican.

LESSONS FOR THE LAST QUARTER OF THE YEAR.

Lesson 31. Matt. Chap. xix. Verses 13—26. Christ blesseth little children. The rich man's question what he should do to be saved.

Lesson 32. Matt. Chap. xx. Verses 1—16. Parable of the labourers in the vineyard.

Lesson 33. John, Chap. viii. Verses 12—30. Our Lord discourses to the Jews concerning himself.

Lesson 34. John, Chap. x. Verses 1—18. Christ the good shepherd.

- Lesson 35. Luke, Chap. xix. Verses 11—27. The nobleman's kingdom.
- Lesson 36. Matt. Chap. xxi. Verses 28—46. Parable of the two sons and the wicked husbandmen. Our Lord is called the stone which the builders rejected.
- Lesson 37. Matt. Chap. xxii. Verses 1—14. Parable of the wedding garment.
- Lesson 38. Matt. Chap. xxv. Verses 1—13. Parable of the ten virgins.
- Lesson 39. Matt. Chap. xxv. Verses 14—30. Parable of the talents.
- Lesson 40. Matt. Chap. xxv. Verses 31—46. The last judgment.

SELECTED SCRIPTURE LESSONS.

It is a source of regret that many pupils of Sunday-schools are ignorant of the meaning of those passages of Scripture which they commit to memory. This ignorance is primarily owing to their endeavours to learn too much for each lesson, and to their not having particular instruction upon it. To remove this defect two or three gentlemen, eighteen months ago, selected portions of Scripture from the Evangelists, and chronologically arranged them, as a course of instruction. These selections were soon published by the American Sunday-School Union, in the form of small cards. The selections commence with the Divinity of Christ, and include his life, death, resurrection and ascension. They are divided into forty-seven lessons; and each lesson generally comprises from fifteen to twenty-five verses. To assist teachers in explaining them, a volume of questions upon them has been prepared by the Rev. A. Judson, Agent of the New York Sunday-school Union.

On each lesson in this volume there are three examples of Questions.

The *first* example is designed to be plain and easy, and such as may be answered according to the letter of the text.

The *second* contains less simplicity, requires more energy of thought, leads the teacher and his pupil to an exposition of each verse, and is given,

like the former, in the order in which it occurs in the lesson.

The *third* comprises promiscuous questions which arise from the subject of the recitation, and from passages in different parts of the Bible which are connected with this subject. This example is calculated to test the ability of the pupils; to lead them to reflection; to acquaint them with other portions of Scripture; and to make them apply the truth to their own consciences. Several references are connected with this example which are found in the margin, and which teachers should examine and explain to their classes.

In the preface to this volume it is stated, that "the teacher should inform his pupils on each Lord's day what will be their lesson on the subsequent Sabbath; and require them, if practicable, to commit it to memory. After they have read it and recited it, he should ask each example of questions in its order. There are many questions on the second and third examples which the pupils cannot answer. To answer them, and to give instructions upon them, he should become familiar with the proper answers and meaning during the week. He should, if possible, read some commentary upon it, or persuade his pastor to lecture upon it; he will then be ready to make many instructive remarks. If the scholars are very young, or have read but little, it will be best, in most cases, to ask them no questions excepting those which belong to the first example. Those pupils who cannot commit the *whole* lesson to memory, should read with attention that which they cannot commit, that they may be prepared to receive instructions upon it.

As there are a few questions which belong to Sacred Geography, it would be well for teachers to obtain some map of Palestine, or Joycelin's Atlas for the Bible, that they may point out those places of country to which these questions refer. The last Sabbath of each month should be occupied in reviewing some of the past recitations, or in attending to such other instructions as the managers of the school shall think expedient. If circumstances will admit, the superinten-

dent, at the close of every lesson, should make some few remarks upon it, or ask the pupils indiscriminately a few general questions. It is important, wherever it can be done, to furnish each scholar who recites these lessons, with the book of Questions.

Should he study them by it, he will be prepared to answer more promptly and correctly, and will have a more thorough knowledge of the truths to which he attends.

This system of instruction has been already adopted in a large number of Sabbath-schools, and its effects are truly beneficial.

Many teachers have seen new beauties in the word of God, and have had their own souls enriched with divine knowledge. Thousands of pupils have been led to habits of intense thought, and to an understanding of those truths which they have recited."

From the facilities of this system, and the progress which it has made the past year, there is reason to believe that its adoption will soon become general.

Seven thousand copies of the *first* volume have already been issued, used and sold by the New York Union. The American Sunday-School Union have purchased the right of publishing fifty thousand copies of the first and second volumes. The author has revised the *first* volume, and has so arranged it that it now contains an annual course of forty lessons, the last Sabbath of each month being occupied for other purposes. The *second* volume, and the second edition of the *first* volume, have just been issued, and may be obtained at the American Sunday-School Depository, or at any of its Branch Depositories. This *second* volume, like the *first*, contains an annual course of instruction. The selections to which it is adapted, have been made from the Evangelists, and include the public and private instructions of Christ. The same directions which were given to teachers in the preface of the *first* volume, should be regarded by them in using the *second*. These two annual courses include nearly all the Evangelists. It is expected that the *third* annual course will be selected from the Epistles—

the *fourth* from the book of Genesis—the *fifth* from some of the prophecies; and that a volume of Questions adapted to each course, and on the same plan of the first two volumes, will be prepared. It is not probable that any among the present generation of Sunday scholars will continue in the schools a longer time than to go through these five yearly courses of instruction. These courses may therefore answer for succeeding generations. Should this system continue to extend as it has done the past year, the probability is that it will soon overspread our land.

TO THE CORRESPONDING SECRETARY.

Erie Co. N. Y. Aug. 1, 1827.

Dear Sir,

I have now served you another month, more than two weeks of which was spent between Montrose and this county. During these two weeks I did comparatively little in establishing new schools, for in most places there either was a school of some kind, or more time was requisite to see it in operation than I could devote; but I was engaged in visiting ministers of the gospel, and other influential persons, immediately on my way, and endeavouring to prevail upon them to supply my lack of opportunity. I was careful to visit the daily schools, and have delivered about eighty addresses to youth, beside a number of sermons to their parents. I believe a missionary may effect much good by visiting common schools, ascertaining how many scholars do not attend the Sunday-school, and by urging their future attendance. Indeed, a missionary can see so few schools on the Sabbath, that it becomes indispensably necessary to do Sunday work on every week day. I have discovered no better method of exciting the attention of parents.

On one occasion I met the majority of the ministers of Seneca county, but owing to peculiar circumstances they deferred the formation of a county union. That rich county contains a large number of children, but very few Sunday-schools.

In only one (and that a vacant church) did I take up a collection, though I always proposed it to the pastor, if I fed his flock on the Sabbath. To obtain money for the Union is difficult, because people know little about it; and if you inform them, and succeed in organizing a school, then they need more for their own use than they can immediately collect.

In Erie county I have been well received, and you may accept the thanks of a goodly number of drooping Christians, because you have given them an occasional opportunity of hearing a sermon in their exile from divine ordinances, and because you care for the souls of their children, whom they with sorrow see going in the paths of the destroyer.

I have formed a branch union, embracing five schools, and have a prospect of forming others. There is a desire to be instructed. Last Sabbath, after organizing a school, I called for volunteers of which to form a select class, and had immediately on my list the names of twenty-three persons between the ages of fifteen and twenty-five years.

Several things are unfavourable to the progress of Sunday-schools in this county.

1. The paucity of ministers. Perhaps few counties in the state are so destitute.

2. A want of suitable teachers. The country is new, and affords but few unmarried persons well qualified to teach.

3. Want of co-operation in parents. Some are professedly Christian, yet seem never to have felt any thing of a parent's obligation. A few days since, a professor of religion found his little daughter in tears, and asked the cause. She replied, "There was a man at school yesterday, who said that people who would not pray would be burned in a lake of fire and brimstone; and now, Pa, I don't know how to pray." He, instead of teaching her, was displeased at me. I seem to have given some children the first intimation of spiritual things, especially in neighbourhoods where there was little preaching. On several occasions the plain truth affected

them so much that I could not command silence during prayer.

4. Poverty. The land is owned by the Holland Company, whose plans prevent improvement. Many cannot, without difficulty, furnish their children with suitable clothes and books.

5. We are so far from you, that books necessary to promote system in the schools cannot soon be obtained, but I have hope the depository at Buffaloe will soon increase.

One of my most interesting visits was to the Indian school at *Seneca*. It would be difficult to find a school of fifty children in your city that would pay more attention to an address than did these tawny children of the forest. Some of them commit the scriptures with great facility, and seem to respect the holy Sabbath. There are few Sunday-schools in the county, and there is much to discourage us.

TO THE CORRESPONDING SECRETARY.

Chillicothe, Ohio, June 27, 1827.

Sir,

I have the pleasure of announcing to you, that on the 11th instant, a Sunday-school was organized in this place, entitled "St. Paul's Church Sunday-school Society." The managers being convinced of the beneficial results arising from united operations, and wishing to profit from the experience and wisdom of others, are desirous of being admitted an auxiliary to the American Sunday-school Union. The sum necessary for admittance you will find enclosed. The following ladies were chosen to the respective offices annexed to their names.

President, Mrs. Bausman.

Vice-President, Mrs. Swearingen.

Recording Secretary, Miss Delano.

Corresponding Secretary, Mrs. Douglas.

Treasurer, Miss Davenport.

We beg leave to join our congratulations with those of every benevolent mind, upon the formation of a national society. It must be hailed as an auspicious event, which augurs well for the prosperity of Sunday-schools. The friends of this cause being thus countenanced, will be stimulated to

new and unremitted exertions; and others, seeing the great moral effects they produce, will be induced to join the benevolent work. We sincerely hope that its useful publications may be widely and extensively circulated, as their tendency is to destroy the erroneous, but very common opinion, that Sunday-schools are for the *poor only*. I will add, this place contains a population of between three and four thousand, and there are at present three Sunday-schools. The number of Sunday-school scholars may be estimated at 250, including St. Paul's. There is evidently an increasing interest excited in favour of Sunday-schools; we therefore have reason to anticipate additional numbers both of teachers and scholars. That the blessing of heaven may rest upon all institutions tending to the advancement of the Redeemer's kingdom, is the prayer of this society.

At the request of the society, I have enclosed \$1 50 for the Sunday-school Magazine. This society approves of that useful work, and wish to be considered a subscriber.

MARYLAND.

From a Clergyman of the Episcopal Church in Maryland, to the Corresponding Secretary, dated July 31, 1827.

Dear Friend,

Although you may perhaps conclude that I have been inattentive to your communication of the 28th ult. yet you will discover, from the enclosed, that I have not been unmindful of that cause which I believe lies near your heart. I have been waiting for such indications from Providence as would enable me to give you a decisive answer on the subject of a mission to K. Such circumstances have now occurred as constrain me (for the present) to decline that agency with which your committee have favoured me. Since I last saw you, the subject of Sunday-schools has been daily before my mind; and the publications which I obtained from you have been instrumental of enlightening my judgment and warming my heart. Yes, I now esteem Sunday-schools as one of the most

important agents, in the hands of God, of transforming the nations—as next the ministry of the gospel, and intimately connected with it. I feel willing to engage in the cause as far as circumstances will justify, and if your committee think proper to commission me, I will endeavour to devote a portion of my time to the promotion of the interest of your society. I can occasionally take excursions through the country, visiting the cities, villages and churches around me, a distance from this place of ten, twenty, thirty, or fifty or more miles; and in my own parishes, and by correspondence, I can almost constantly be more or less engaged in the cause. There are many villages and towns scattered through this country, where perhaps the cause, by the presence of an agent, might be promoted. I leave the case in the hands of your committee, praying God so to direct them as shall most promote his glory and the eternal happiness of those concerned.

Within ten days past, God has made me successful in my effort to establish a Sunday-school in each of my parishes. You will find enclosed an account of their organization, and the constitution, with the rules and regulations for each.

In the society of this place, there is a union of all the denominations; but the St. Bartholomew's is more confined to our own church.

ROCKVILLE, MONTGOMERY COUNTY,
MARYLAND.

Agreeably to public notice, a number of the citizens of this place and vicinity assembled in the Protestant Episcopal Church, on Saturday the 21st instant. The Rev. John Mines was called to the chair, and Jesse Leach, esq. appointed secretary. The meeting was opened with prayer by the chairman. He then announced the object of the meeting: To take into consideration the propriety of establishing a Sunday-school for this place and its vicinity.

The Rev. Thomas G. Allen then urged the importance of the subject, and brought forward some prominent

facts relative to Sunday-schools, which were well designed to enlist the feelings of every benevolent and pious bosom in that cause, which had already been endowed with the richest blessings of heaven. He then proposed a constitution for the society, and rules and regulations for the government of the school: after some alterations they were adopted. The meeting then went into the election of officers, as prescribed by the constitution, when the Rev. John Mines, of the *Presbyterian Church*, was appointed president; the Rev. Joseph H. Jones, of the *Baptist Church*, was appointed vice-president; the Rev. Thomas G. Allen, of the *Protestant Episcopal Church*, was appointed secretary and treasurer; and Solomon Holland, esq. Mr. William M'Claneghan, Jesse Leach, esq. Col. John Cook, and the Hon. George C. Washington, were appointed managers. Mr. M'Claneghan was also chosen superintendent of the school. The meeting was then closed with prayer by Mr. Allen.

ST. BARTHOLOMEW'S, MONTGOMERY
COUNTY, MARYLAND.

Agreeably to public notice, a number of the parishioners of St. Bartholomew's Parish, Montgomery county, assembled in the church of said parish, on Saturday the 28th July, 1827. Thomas Davis, esq. was called to the chair, and Major Ephraim Gaither was appointed secretary. The meeting was opened with prayer by the Rev. Thomas G. Allen. He then announced the object of the meeting—to take into consideration the propriety of establishing a Sunday-school for said parish. After some preliminary observations, he proposed a constitution for the society, and rules and regulations for the government of the school, which were adopted. The meeting then went into the election of officers, as prescribed by the constitution, when Thomas Davis, esq. was appointed president; Captain Richard H. Griffith, vice-president; Mr. Henry C. Gaither, secretary and treasurer; and Mr. Henry Griffith, sen. Henry Howard, esq. Mr. Samuel

Magruder, Mr. Jesse Willcoxon, and Mr. John W. Darby, were appointed managers. Mr. Richard Y. Goldsborough was also appointed superintendent of the school. The meeting was then closed with prayer by Mr. Allen.

TAKE HEED.

From the Rev. Dr. Skinner's Discourse, delivered June 10th, 1827, commemorative of the dedication of his Church.

Let the conductors and teachers of our Sabbath-schools take heed to their pupils.

Let their places of tuition be places of earnest and united exertion for the increase of converts to Christ. Let them fix their aim not upon having well disciplined and flourishing schools, nor upon hindering some youth from falling into the pollutions and gross vices of the world, nor upon meriting a place for themselves among the active christians benefactors of the day; but let the winning of souls be their commanding purpose; and for the accomplishment of that purpose, let all their plans and proceedings be ordered and executed. Let the teachers of these schools consider what I say, and I doubt not they will find that I have now prescribed the particular course which the call of Providence this day, requires them to pursue. This is what they have to do in promoting the work of God; and if they will not undertake this wise and worthy business, then are they not among those who refuse to go forward at the divine command? The business I grant is one which demands a very singular manner of spirit, but my friends, does not God require you to undertake it; and can you decline it, if you share in any good measure the spirit of this revival? I beseech you, say not within yourselves there is no hope of success, but rather inquire whether you truly love the souls of your pupils, and have faith enough in God to believe he can convert them, and are willing to make full proof of the proper means for converting them. If you will set your hearts fully upon the thing, and pray often concerning it,

together and apart, and seek from above and by mutual advisement among yourselves, to be directed in the right way, and be energetic united and persevering in your endeavours; it can hardly be doubted that you will save many souls from death, who shall be your crown of rejoicing in the last day: a brighter crown, than many may then wear who have filled the world and the churches, with the fame of their achievements. What wonders of converting grace has God wrought in many Sabbath-schools of our land, and why may he not repeat such wonders here?

BIBLE CAUSE.

From the Journal of Mr. Benjamin Barker, on a Tour through Macedonia and Thrace, performed in 1826.

A poor Greek family, lodging in Mr. Charnaud's house, was the first to participate of the society's liberality. I gave a Modern Greek New Testament to the eldest boy of this family, who could read very well; and I am happy to say, that ever since he has been continually reading it. The book was so new to him, and he was so pleased with it, that he gathered together his father, mother, brothers, and sisters, to communicate to them the contents of his valuable present. He is seen reading to them whenever he has leisure, which is often the case. Before I went away, these people bought two more New Testaments from me; one for the use of their family, which is numerous; and procured me several purchasers for others. Another New Testament, which I gave to a person in Mr. Charnaud's service, proved equally well disposed of: he is constantly perusing it, and also reads it to the servants of the house. When I rise early in the morning, I am sure to hear either of these two persons reading to those of Mr. Charnaud's household whose immediate services are not required. This happy beginning gave me infinite pleasure: which augmented daily; for as soon as it became known in the town that the New Testament was in circulation, in a language com-

prehensible to the Greeks, I began to be hourly visited.

A number of poor children, mostly orphans, came to the consul's house, begging for books; they could not read very well. I asked them if they had any money; and, with sorrow in their looks, they told me they had none; one excepted, who answered that he was possessed of only 38 paras, (about fourpence,) which he gladly offered for a New Testament, together with a small tin box which contained them. I was much affected at this; and finding, on inquiry, and from what Mr. Charnaud knew of these children, that they were really objects for charity, I gave each a Modern Greek Testament; and they went away in great joy, not before they made some attempts to kiss my hand in acknowledgment.

A woman, who scarcely succeeded, by labouring with all her abilities to support her aged father, yet wished to enter into one of our associations. Sometimes she could not make her payment regularly; but as soon as she gained any thing, she with eagerness brought her tribute to her collector. This collector, conversing one day with her, said, "You have great resolution, you labour with much assiduity; it is you who keep your father alive." "Yes," replied the poor woman, "I work as much as I can for my father, and for some years have succeeded in supporting him; but it was nothing to feed him, Madam; now I have given him a Bible!" What beauty! what moral grandeur in this simple expression!

THIRD ANNUAL REPORT.

At the time of publishing the last Report, there were in connexion with the Union 400 auxiliaries; during the last year 63 have been added; making a total of 463. Within the year, 101 of these have been dissolved, or united with larger auxiliaries, leaving the present number of auxiliaries 362, being a decrease of 38 since the last Report.

	Schools.	Teachers.	Scholars.
Returns 1827,	2,600	24,307	174,191
" 1826,	2,321	19,298	135,074
Increase,	279	5,009	39,117

SABBATH-SCHOOLS.

From the Appendix to the Report of the Wesleyan Female Sabbath-school in Baltimore.

We are happy to add, that since writing the report, the deepest and most heart-felt gratitude which the human breast is capable of feeling, has been called forth from us to acknowledge the unmerited goodness of him, who, when on earth, exhibited his love to children by taking infants in his arms, and saying, "Suffer little children to come unto me, and forbid them not," and who now manifests his approval of Sabbath-school exertions by displaying his willingness and power to illuminate the youthful understanding, expand the little heart, and make those who can scarcely lisp the name of Immanuel, capable of knowing, loving, and serving the Lord.

On the afternoon of the last Sabbath in May, which was the time appointed for distributing premiums in our school, and upon which interesting occasion many of the friends of Sabbath-schools assembled with us to see our pupils receive their merited rewards, our Heavenly Father, whose presence we always have, evinced his delight by pouring upon our school a more copious effusion of his Holy Spirit than was ever before witnessed among us. After the premiums were delivered, and we had solemnly bowed before God to ask his benediction, one of the largest girls was heard to cry aloud for mercy; and when we had united our voices in singing, several other children mingled their cries with her's, and the number of mourners continued to increase, until there was scarcely a child to be seen with her head erect. The compassionate and joyful hearts of the teachers moved them to mix among the children, willing to be co-workers with God and his ministers, and endeavour to teach these little mourners the plan of salvation, and lead their young minds to contemplate him who left the glory of his Father's kingdom, and condescended to dwell personally among men; submitting himself to every suffering which the callous heart of man was

capable of inflicting, and finally to the ignominious death of the cross; that lost and ruined man might be saved from the degradation of the fall, and be restored to the favour and image of God. And we rejoice to relate that this effort was not made in vain, but the Holy Ghost descended, the spirit of illumination was imparted, and before the close of day had admonished us to retire, we had the happiness to hear thirteen of our pupils rejoicing in the experimental knowledge that God had power on earth to forgive sins. During the afternoon the pathetic cries and groans of the girls, reached the ears of the boys, who were receiving instruction in the room below us. As soon as their school was closed, they were led by some superior impulse to approach our doors; about four and twenty entered, and ere long sixteen of them were upon their bended knees, imploring the mercy of God in the forgiveness of their sins, and four of them were soon enabled to rejoice in God their Saviour. And when we thought it proper to conclude our meeting, many of our little girls departed, apparently seeking with earnestness the salvation of their souls.

We believe God will not stop here, but will continue to manifest his ability and readiness to save *all* who will come unto him. But let us remember, dear teachers, that much depends upon us, notwithstanding the Author of all good can work with or without means; yet we see his ordinary mode of proceeding is by making one mortal a help to another, and thus showing the human family their dependence upon each other. Let us therefore determine *now*, to evince our gratitude for what God has done, by devoting all our talents, whether small or great, many or few, in endeavouring to advance the interests of his kingdom, and the extension of the knowledge of salvation. Let our future exertions be unlimited and unwearied; and who knows but we may be enabled to say, that not only the teachers, but the children too, are of "one fold, under one shepherd." That this may be the happy condition of every school, we will

earnestly pray, in the name, and for the sake of Christ our Redeemer! Amen.

EXTRACT OF A LETTER FROM A SUNDAY-SCHOOL MISSIONARY.

Canandaigua, May 21, 1827.

The Sabbath-school cause is rapidly gaining ground in this region. It is the deliberate opinion of the most intelligent and efficient christians in this country, that this institution involves not only the destinies of our country, but the dearest interests of the church and the world; and they are laying themselves out to promote and extend its influence, with an energy and zeal corresponding, in some degree, with its importance. I have visited four towns, in all of which I have found a few who were ready to lend all their influence to promote the object of my mission. In the town of Bloomfield we have fourteen schools, comprising in all more than four hundred scholars. In the East Society, the promoters of this cause say they will raise any sum of money which will be necessary to supply their schools with libraries.

The managers of the County Society have determined to raise three hundred dollars for a permanent fund, to be laid out in a depository of Sunday-school books. Two towns have already furnished forty dollars for this fund.

Last Monday evening I attended the monthly concert in this village. About twenty teachers were present, and a large number of scholars. The contribution was taken, when almost every child threw in its mite. It was a very interesting meeting. This school has participated richly in the effusions of the Holy Spirit. There are engaged thirty-four teachers, only eight of whom were hopefully pious a few months ago; now, all are the professed followers of Christ.

Mr. Ulrie Maynard, agent for Tomkins county, has just closed his labours, and presented a report of his services. The result of this agency supplies us with another strong argument. The number of schools in

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Tomkins county has been increased from 13 to 40, and of scholars from 600 to 2400. Mr. M. was engaged two months.—*Western S. S. Visitant.*

WORTHY OF IMITATION.

Niagara County, N. Y.—At the formation of a County Sabbath-school Union lately, \$80 was subscribed for the establishment of a county depository. The Union proposes to establish a school in every village in the neighbourhood in the county, where a sufficient number of scholars and teachers can be found, and to furnish it with a library.

From the recent annual report of the Maine Missionary Society, it appears, that in the town of Shepleigh, the Sabbath-school, which is in a prosperous condition, is about forming a library of 200 volumes.

From the report of the London Hibernian Society, read 5th May last, we learn that the number of Sabbath-schools during the last year was 251, containing 9,576 scholars.

The number of scripture readers has been reduced, during the last year, 49.

These scripture readers visit the most obscure, retired, and neglected parts of Ireland. The society has distributed, since its formation, 167,961 Bibles or Testaments in the English or Irish languages; for which they are chiefly indebted to the liberality of the British and Foreign Bible Society. That noble institution has given to the society, during the last year, the munificent grant of 1,000 Bibles and 20,000 Testaments.

A little boy, six years of age, a member of the Mason-street Sabbath-school, on the Sabbath preceding the last artillery election, hearing his mother speak of the noise and confusion usual on that day, said to her—"Mother, you should not talk of such things on the Sabbath day." His mother replied, "True, my son, I forgot that it was the Sabbath." "That is no excuse mother," rejoined the boy, "for the commandment says, 'Remember the Sabbath day to keep it holy.'"—*Boston Rec.*

MEMORIAL.

To the Senate and House of Representatives of the Commonwealth of Pennsylvania.

The petition of the undersigned, citizens of the state of Pennsylvania, and friends of the Society known by the name of the American Sunday-School Union, respectfully sheweth :

That the Society above mentioned has been organized for the purpose of conferring, gratuitously, moral and religious instruction on that part of our population, who, from their poverty, ignorance, or misfortunes, are unable to obtain these valuable acquisitions through the ordinary means, but more especially on the youth :

That this Society, which is composed of citizens of several religious denominations, embraces within its plan and objects, all ranks, sexes and ages in our country, who are willing to accept of its bounty :

That its operations are confined to the Sabbath day, and its designs, therefore, the moral reformation of the habits and associations of children :

That in order the better to effect these desirable objects, it has found it necessary to publish, under its own name and sanction, such books, tracts, and other publications, agreeably to its constitution, as are needed in the schools connected with it, to meet the requirements of moral and religious instruction :

That to carry on these operations so as to meet the demands upon it, public beneficence is sought and obtained, in the form of subscriptions, donations, and bequests, to enable the managers of the above named society to issue *cheap books*, suited to Sabbath-school instruction, and in such variety of form, character and quality, as, it is hoped, will produce, in proper time, a change in the moral taste and feeling of the rising generation—an object which, in all ages and countries where civilization has existed, has been dear to legislators, patriots and statesmen :

That by the means just mentioned, property becomes vested in this Society, through which it is enabled to

buy, sell, barter, give and exchange credit, collect debts, and transact such other business with the community as it is called upon to perform in the active discharge of its high and responsible duties :

That it is indispensable to its interests, in this associated capacity, holding property and transacting business *in trust for others*, that satisfactory security be given to its debtors and creditors, and also its friends, whereby, in cases of mistake, deception, imposition, or for the promotion of common justice, the board of managers, or some individuals designated by law to represent them, should have authority to seek redress, confirm titles, hold real estate, sue and be sued, and be known in law as a body corporate and politic, through whom the benevolent may transmit their subscriptions, donations and bequests, with a sufficient guarantee that they shall be received, held and distributed, according to the design of the contributors and testators ; and,

That the present object of your petitioners is to obtain legislative aid in this case, that having corporate privileges, the public confidence may be fully secured, and benefits to the destitute youth of our country may be more generally and amply confirmed.

It is no less a maxim in politics than in morals, that the strength and glory of a nation consists in the virtue and intelligence of its members. Our legislators have wisely and magnanimously provided for the gratuitous education of the poor. But where this species of education is *only* attended to, universal experience shows that the condition of society is but partially improved. Sabbath-schools are intended to supply this deficiency. The defective education of the poor, it is universally admitted, is the cause of incalculable wretchedness to mankind. Their misguided judgments, intemperate feelings, perverse principles, and thoughtless and improvident conduct, disorder the social institutions of man, and wage a continual warfare against the peace and happiness of society. While these evils exist, it is the duty of the wise and intelligent, as it is the distinguish-

ing characteristic and glory of the benevolent and good, to devise means and form compacts for their subversion; for it is obvious, they present examples for the imitation of our children which are not without their most pernicious influence. Where immorality remains unchecked, it is in vain that moral principles are inculcated on the minds of our youth. Contact begets contamination. When the moral atmosphere becomes tainted, to breathe in it is fatal to dignity, respectability and virtue. Now, it is to remove these evils—to produce a moral revolution in the mind and conduct—in the heart and life—that at present engrosses the attention of your petitioners. For this, Sunday-schools have been established, and, after an experiment of eight or ten years, it has been realized in a degree beyond the most sanguine expectations of those who conduct them. In our Sunday-schools, the youthful mind is imbued with sentiments of piety and virtue; children are instructed in the social and relative duties—in obedience to parents; in the value and importance of character; in principles of honour, truth and honesty; in personal or social respect; to emulate what is good, and to discriminate between virtue and vice. The benefits which such education confers are national, civil and social; they are general and particular—every member of the community equally participates in their advantages. While your petitioners respectfully solicit your aid, they conceive that what they ask is in behalf of a common good—one which no portion of our fellow citizens can claim over another, and from which they receive no personal pecuniary emolument whatever—every individual conducting it, except clerks and mechanics, giving to the common cause their *gratuitous services*. The ultimate design and bearing of this institution is, to contribute to the intellectual, moral and religious improvement of our children, and through the influence we trust it will have on the present, to improve all future generations.

For this cause, so peculiar in form—so interesting in design—so extensive and salutary in its effects—so

beneficial to our country—so honourable to our state—and so glorious in its consequences to the human race, we respectfully ask the privilege of acting in a corporate capacity, to authorise and encourage the benevolent to contribute their contributions, that the benignant smiles of heaven may turn our moral wilderness into a paradise of national, social and domestic happiness.

All which is respectfully submitted.

SABBATH-SCHOOLS.

Two Sabbath-schools existed in the same town, and at four miles distance from each other. They were both well regulated, and numerous little immortals resorted thither every Sabbath day to be instructed. The object of one of the schools was to *sow the seeds of future grace*, expecting a crop in God's time. The other, acting upon the principle that *now* is the accepted time and the day of salvation, not only sowed good seed every Sabbath day, but warmed that seed with fervent prayers and moistened it with tears—urging upon the children that they are lost sinners, that they must repent and give up themselves to Christ and get a new heart, or they must go down to everlasting despair.

The effects of the two systems were according to the faith and expectation of the superintendent and teachers.

In the first case, the children moved on in decent order and regularity, without hope and without God in the world, while the arm of death drew upon the number and cut off some, who, to all appearance, were without hope, and without any interest in Christ.

In the latter school, solemnity was constantly visible in the countenances of the children. Conviction came upon many—conversion followed—and soon it was found that there were forty rejoicing in hope that their sins were forgiven, and their iniquities washed away in that blood which cleanseth from all sin.

Now, Mr. Editor, I will not say that God, in his sovereign mercy, never

sent salvation almost without means; but I will say, that Sabbath-schools will always be blessed to the conversion of souls, if teachers are *perseveringly faithful*; and I will say, too, that those means are according to God's eternal purpose, in which he has determined not only the "end from the beginning," but the means to accomplish his purpose. Again, if teachers are not faithful, they are guilty of the blood of the souls committed to them. From such guilt, O Lord deliver

A TEACHER.
Roch. Obs.

SABBATH-SCHOOL INTELLIGENCE.

A good beginning in Niagara county.—We learn from the agent of the Genesee Sabbath-school Union, who has been labouring in the county of Niagara, that at the meeting held at Lockport last week for the formation of a county union, more than eighty dollars were subscribed for the establishment of a county depository of Sabbath-school books. The following we copy from the address of the Union to the friends of Sabbath-schools in that county, as expressive of its design; and we could wish that their example might be followed by the friends of these institutions in other counties.

"The object of our association is to establish Sabbath-schools in every village and neighbourhood in the county, where a sufficient number of scholars and competent teachers can be procured. It is also intended to establish for every school, so far as may be practicable, a small library of well selected books, adapted to the intellectual and religious improvement of the scholars."

The following persons were elected officers for the ensuing year:

Hiram Gardner, President.
A. G. Hinman, G. H. Boughton, Vice-Presidents.
Wm. Parsons, Cor. Secretary.
F. Northam, Secretary.
John Gooding, Treasurer.
John Sherwood, J. Van Horn, esq. Daniel Holmes, A. S. Tryon, A. H. Porter, J. Taylor, Doctor Henderson, O. Turner, T. F. Stewart, C. Bennet, J. A. Hyde, Managers.

In the county of Wayne, a Sabbath-school Union has been formed, auxiliary to the Genesee Sabbath-school Union, and the following persons elected officers:

Byram Green, President.
Sylvester Clark, Vice-President.
Rev. Alfred E. Campbell, Cor. Secretary.
Rev. Marvin Allen, Rec. Secretary.
Asher Dolittle, Treasurer.—*Ibid.*

THE FOURTH OF JULY.

The anniversary of American Independence has this year been celebrated in many places by appropriate religious services; and in some of them the children of the Sunday-schools took a part. We make the following extracts from newspapers on the subject.

The fifty-first anniversary of American Independence was celebrated in Richmond Va. by the superintendents, teachers, pupils, and friends of the Sunday-School Union in a manner which evinced the sincerity and worth of their patriotism. At nine o'clock in the morning they assembled at the Capitol Square where they formed a procession, and walked from thence in due order to the First Presbyterian Church. The Rev. Mr. Hammet commenced the service at the church by reading the thirty-fourth Psalm, after which the schools united in singing a hymn. Prayer was offered by the Rev. Mr. Courtney; the Rev. S. Taylor made an address to the pupils, teachers, and superintendents of the Sabbath-schools, accompanied with appropriate remarks to the clergy and to the congregation that thronged the church—in which he pointed out the importance of cultivating in the minds of the rising generation the intelligence and virtuous principles on which the permanence and stability of our republican institutions rest.

It was an interesting spectacle! The church was thronged with children and youth, who regularly assemble on the Sabbath to receive the knowledge of those truths which en-

large and elevate their minds—which expand the opening powers of reason and brighten the beams of dawning intelligence. The good effects of this benevolent institution were already to be seen in the youthful audience before us,—in the order and decorum which they observed on this occasion,—in the cheerful and smiling countenances, in the intelligent looks and in the respectful attention with which they listened to the services of the day. We could not look upon them without contemplating still greater and more glorious effects resulting from the benign and salutary influences of the Sunday-schools. The good which they effect in saving multitudes from ignorance and vice and infamy—in reclaiming many from the idleness and sloth which have clothed thousands in the garb of poverty,—in cultivating those habits of industry indispensable to their prosperity and success in the world—in communicating to them the intelligence, knowledge and virtue which alone can qualify them to be the future guardians of the rights and institutions of freemen;—the amount of good resulting from Sunday-schools to the rising generation in their character as immortal beings, in training them up to be pillars in the church of Christ on earth and to be members of the General Assembly of the church of the first born in heaven, cannot be appreciated, till the benign effects of this institution are seen in the light of eternity.

The services at the church were closed by a very impressive and appropriate prayer in which the blessing of the Almighty was fervently invoked upon the Literary, Political, Benevolent and Religious Institutions of our country.—*Family Visitor.*

PITTSBURGH, PA.

It is sufficient for us to notice, with approbation, the celebration of the day which was performed in the locust grove at the south end of the First Presbyterian Church, by the Superintendents, Teachers, and Scholars, belonging to the Pittsburgh Sabbath School Union, and such of the clergy and friends of religion of

different denominations as chose to unite with them; together with those religious exercises which were afterwards performed in the church.

The assembly, which convened about 9 o'clock, was large, and the number of scholars supposed to be not less than 1200.

The exercises commenced by singing a hymn; after which a suitable prayer was offered up by Rev. Mr. Cook, of the Methodist Episcopal Church. Another hymn having been sung, appropriate addresses were delivered by Rev. Dr. Francis Heron and Rev. E. P. Swift, both of the Presbyterian Church. After the assembly had again praised God by singing a hymn, Rev. Joseph Stockton, of the Presbyterian church, closed the religious exercises in the grove by offering up a suitable prayer and pronouncing the apostolic benediction. Some refreshments were then distributed among the children, and all retired in good order. Each scholar carried home a printed copy of a tract, containing the hymns which were sung on this occasion and the Declaration of Independence, which had been presented to them in the morning.

On this occasion, the exercises in general were interesting; and the sight of so many children connected with schools in which important religious instruction is weekly communicated, was calculated to inspire the hope, that a considerable number of them will receive the truth in love, become useful members of civil and religious society, and finally be admitted to the kingdom of heavenly glory and felicity.—*Recorder.*

HYMN

Written for the religious celebration of the 51st anniversary of American independence by the children of the Sabbath-schools in Pittsburgh. By W. B. Tappan.

Our fathers rose in peril's day,
To die, or life and land to free;
O, Thou! who nerv'dst them for that
fray,
The arms and victory were from
Thee;

And Thou that didst for them decree
A passage through the countless
host,

Saviour from chariot and from sea,—
Thou art the God in whom we boast!

Upon our fair and favour'd land
Descends abundance in a shower;
And many a bright and joyous band
Their banners rear to Peace this
hour;

Conven'd beneath our leafy bower,
The turf our shrine—the sky our
dome—

We praise thee, Thou Protecting
Power!

For blessings past—for hopes to
come.

And Lord! from thy pavilion shine
Upon the offering, as thou'st shone;
And be each heart's inscription thine,
To God unseen, yet not unknown!
And O, propitious from thy throne
Of starry light, behold us now;
And let the thought of Thee alone
Possess our bosoms as we bow.

Long look, and kindly on the soil
Once water'd with the pilgrim's
tear;

And grant that all their prayers and
toil,

May yield to Thee a harvest here;
And as thy hand metes out the year,
Bless Thou the rul'd and those that
rule;

And O, our God! be ever near
In love, to bless the SUNDAY-SCHOOL.

UTICA, N. Y.

A union prayer-meeting was held at the Methodist chapel at sunrise. At half past 9 o'clock, the children of the union schools in this village, more than seven hundred in number, moved in procession with their teachers, the clergymen of the place and vicinity, and a throng of spectators, from Broad-street through Genesee and Liberty-streets, to the 1st Presbyterian church, where, after prayer, singing, and reading of the scriptures, an excellent address was delivered on the influence of Sabbath-schools, as connected with the perpetuation of our free institutions, and the progress of political, moral and religious reform throughout the world. After prayer and singing, in which the

children generally engaged, accompanied by the organ, a collection was taken up for the benefit of Sabbath-schools; the doxology and benediction followed; and the procession again formed and moved to a large new ware-house, not indeed to enjoy the luxuries of a rich repast, but to sit at a frugal board, containing some plain cakes, cold meats, &c. which had been provided through the kindness of the villagers. The children here occupied six long tables, and at the head and foot of each of them sat some one of the clergymen. The teachers did the honours of the table as a testimony of regard for their pupils; and the children manifested great regularity and decency of deportment. This was a scene altogether pleasing and new; and it was rendered still more impressive, by a short extemporaneous address from one of the aged and venerable clergymen present, whose patriotic heart was filled with the memory of the past, the joys of the present, and the rising, extending and animating prospects of the future. His address, though limited to a few moments, excited many important recollections.

"Is this," he said, "the scene of battle on the Mohawk—of massacre and captivity of which I read *sixty years ago!* How does this once terrific wilderness now blossom like the rose! What are the promises in the rising schools of every patriotic and moral virtue! Two hundred and seven years since, the pious fathers of all these northern and eastern states sought an asylum of civil and sacred liberty for us, their posterity. In 1620, the band of heroes landed at Plymouth, and built their huts on the frozen shores. Of one hundred and four, there died in the first winter, 44; so that 60 only remained to fell the immense forests, and found an empire; to erect the temples of freedom and of God, and eventually to extend throughout the world!

"Oh, children! privileged beyond all former generations, how will your influence extend far and wide! How many hearts will your character and conduct grieve, or make happy! Think what your parents have done for you. Honour and obey them in

the Lord, then will you claim the blessings and honours of the fifth commandment, with the promise that your days will be long and happy in this happiest of all lands.

"*Mothers!* here, few or none can feel, in recollection, the agonies of parting with sons and their fathers into the terrific forests of savage cruelty, or the field of English battles! Happy—happy mothers!

"*Young Men and Fathers!* your fair heritage is the price of millions, in treasure, and the inestimable value of probably more than 200,000 precious lives, lost in war through the period of 150 years. How ought we to appreciate and defend a heritage so dearly bought! How much to adore the divine Giver and Preserver of these schools and fair fields of freedom!"

The children afterwards dispersed, and in the evening there were religious services in the Baptist church, which closed the appointed exercises.

Such a celebration as this, we have never before witnessed; but how infinitely preferable is it to the noise, and show, and tumult, and excess, which have too often marked the annual celebration of our national birthday! Here every class of virtuous citizens can participate in the scene of gladness, and derive instruction from the entertainment; and the children, especially—those rising hopes of the church and the nation—can receive the most impressive lessons of republican simplicity and equality, tempered with all due subordination, and accompanied with rich and salutary lessons of morality and religion.

"JUVENILE PSALMODY."

The Christian Spectator for July, contains the following review of this little work:

Church Music was formerly taught in Scotland, at the parish school, along with other branches of a common education. Parents thought it proper that their children should know how to praise God in psalms as well as to read his holy word. Hence the precentor, or church-clerk, was com-

monly the school master of the parish. At length, however, a noted teacher of psalmody devised a "Plan for teaching a crowd," which introduced singing schools. The practice of making psalmody a branch of common school instruction is now in use among the Shakers in our country. We remember having heard several entire classes, after an exercise on spelling, unitedly sing a hymn with seriousness and propriety. No one was excluded from the exercise for harshness of voice, but all joined (except such as were quite young,) and discipline had made them all very tolerable singers.

We have no desire that sacred music should be introduced into our school-houses; but we think there is a peculiar propriety in its being made the subject of attention in our Sabbath-schools. Infant voices should be early taught to hymn their Maker's praise, and at the Sabbath-school, this sacred art may be early and gradually acquired, while at the same time, that solemnity of mind will be cherished, which should ever characterize this part of divine worship. At the "singing school" our young people learn indeed to sing, but with all the noise and unbeseeming mirth which are usually attendant on such meetings, a just sense of the object of their singing is too often lost from their minds. The praise of Jehovah degenerates into something little better than a mere exhibition of skill in musical performances.

Singing, we are aware, is already a customary exercise in Sunday-schools. As many as happen to be qualified, both teachers and scholars, are wont to join in the performance. But these, we believe, constitute in most instances but a minority of the members. There are many whose voices might be tuned to harmony that are suffered to be mute. These should be instructed and brought forward, and to do this is surely consonant with the object of that excellent institution. If sacred music were here judiciously and systematically cultivated, not only would the Sabbath-school be rendered a place of still more delightful interest than it now possesses, but large numbers

would be gradually prepared to contribute to the praises of the great congregation. And since the Sunday-school is not regarded—as formerly it was by some—as designed only for the benefit of the poorer classes, but is filled with children of the most respectable families, it might be hoped that the Sabbath choir might not be left to be made up exclusively from the humbler classes of society. This is frequently the case, particularly in large towns, and we fear it is a great sin in God's house. How many young ladies are there, who would cheerfully entertain a fashionable circle with their voices and pianos, who would think it *vulgar* to take their seat with the singers and chant the praises of their Redeemer on the Sabbath. These things ought not to be. It might be hoped, further,—if sacred music were generally cultivated in Sabbath-schools,—that singing would oftener be heard in families. Hymns are a delightful part of family worship: especially are they delightful on the Sabbath; and all families to whom God has given voices to sing his praise, should esteem it a privilege to exercise so valuable a gift.

The little work which we have noticed in this article is happily adapted to promote the object we are recommending. Of this the name of the author is itself a pledge. The book is divided into two parts.—the first of which treats of the “rudiments of music.” The subject is so simplified that it may be soon mastered by the youthful pupil. The second part comprises a number of tunes, with a very happy selection of about thirty or forty psalms and hymns. The tunes are simple, chaste, and classical; and we think the author has done well in giving only the treble and bass. Two parts are better than four, for the youthful voices of a Sabbath-school: they will be less embarrassing to the pupil, and will be sung with a more simple effect.

The author suggests, that for the purpose of instructing the pupils, at first, some evening in the week, or some other season, be specially set apart. Perhaps it were better, if it were practicable, that they should

be taught at their homes. By practising alone with their teacher they will soon be able to accompany a large number, and it is desirable, if possible, to avoid those mirthful and often desecrating associations which are unavoidably created in assemblies of young and inexperienced essayists in vocal music. Let a proper person be appointed to this office. Some one of at least tolerable qualifications may be found in almost every congregation. Let him be a man of simple and correct taste, free from affectation and vanity, and an enemy to unnatural trills and graces; and, if possible, let him always be a man of piety.

For the American Sunday-School Magazine.

AN APPEAL TO PARENTS ON BEHALF OF
THEIR CHILDREN.

“I love them that love me; and those that seek me early shall find me.”

“Train up a child in the way he should go, and when he is old, he will not depart from it.” When our Lord distributed the *talents* to their several possessors, he gave a reward equivalent to their labours. To his disciples and followers he says, “The harvest truly is plenteous, but the labourers are few.” To all he says, “If ye faint not, ye shall reap.” The whole tenor of scripture displays his goodness and mercy—in the promise of “the life that now is, and of that which is to come,” in exact proportion as we labour to attain the gifts of the Holy Spirit. And in temporal things, when the husbandman deposits the seed in the ground, he expects to be remunerated for his toil; *but he knows it must be by the sweat of his brow.* He can no more look for a sustenance for himself and little ones, unless *his hand* guide the plough, than he would look for the performance of a miracle, when he knows they have ceased. No—he must prepare the ground for the introduction of the seed; and while the natural elements are contributing to the nourishment and growth of the germ, he must dig around the plant, loosen its tender roots from the sod, to which they would too closely adhere. He must,

with a cautious hand, remove the weeds which would choke it, and retard its growth. He must supply it with liquid and refreshing drops, during a season of drought—and having done all which foresight and care require, he must rest his hopes on the all bountiful Benefactor of man. Now if the fruits of the earth, “which are to perish with the using,” cause so much anxiety, will not christian parents—will not all who call themselves by the endeared title of *father or mother*, be roused to reflection, on a subject *so important*, as that of leading the youthful mind to such pursuits as shall subserve its best interests? All ardently desire to see their children the ornaments of society; no pains are spared to impart useful knowledge, and those fashionable but superficial accomplishments, which often procure for them distinction in the world. But how rarely do we behold the christian mother—while she is indefatigable in implanting the seeds of morality and virtue—how rarely do we find her assiduous in the faithful discharge of those duties which will yield a harvest, not only for time, but for eternity. It is true *her work is no easy one: she has much to do*, to scatter those pernicious weeds of sin, which are inherent with the *new born babe*. Her bosom may yearn with affectionate solicitude for her offspring, but she must not rest here. She must cautiously and tenderly implant the precept, which in future may distil from the lips of her child like the dew. She must watch the unfolding of the mind, and as reason advances, inculcate those *great truths*, on which our benign religion hangs. She must oppose to the indifference of youth, to these momentous concerns, the firm, the steady, the tender manner of one who is deeply affected herself, *and as deeply interested in their welfare*. She must, with the Bible in her hand, *pray with* and for them—and shed many a tear—and her smiles must follow her tears, and be as the sunshine which succeeds the shower on the tender grass and herb.

With these exertions should she have succeeded in gaining the attention of her children to the concerns

of their souls, at an *early age*, she is happy. She will have done much, for now the fallow ground is broken up—the good seed is sown—it has fallen on good ground: how like the good husbandman. She need not despair; it will arise, and flourish, and bloom. She has only to prune its too luxuriant branches, which might endanger the health of the plant, and the God of the harvest will send refreshing dews—he will assist the anxious parent—he will behold her agonizing tears, her morning and evening sacrifice—and the young immortal will be reared for the joys of Paradise!

O, ye mothers, who delight to call yourselves so—on whom the awful responsibility falls of training a child for heaven—could ye behold the time when the last trump shall sound—when angels and archangels are surrounding the throne of God—when yourselves, and the children entrusted to your care, shall be assembled—could you but anticipate their cherub looks, and voices raised in songs of rejoicing, and hear them crying hallelujah, for the Lord omnipotent reigneth—could you behold *them clustering around you, their blessed mother*, whose maternal hand first led their tottering steps to the altar, who had first taught them to bend the little knee in supplication, giving to their lisping tongues the name of their kind Benefactor—could you feel the full power of a glory like this even *for an instant*, would not your exertions be quickened? would you not with ardour fly to your Saviour for direction? and could you rest a single hour until you had performed these sacred duties? Would you not willingly encounter every difficulty? Would you not pray without ceasing with and for your infant charge? and by a uniform and christian deportment yourself, give them example *followed by precept*? Would you not strew flowers in the path of duty, whenever you could with safety—alluring them by the sweet rewards which are promised—rewards, rich indeed! the result of that peace of conscience, and joy in the Holy Ghost, which is possessed by those who are the friends of Jesus? And,

when necessary, would you not, with sorrow in your heart, *alarm them* with the prohibitions those must inevitably feel, who refuse to listen to the counsels of wisdom.

We are expressly told, that the prayers of the righteous are heard in heaven; and it is difficult to ascertain the measure of good effected by the faithful discharge of duty in a *single individual*; it is like the *hidden spring*, at first unobserved, but which in time covers the ground with its fertilizing stream. In one of our populous cities, the writer of this paper heard from the lips of one who possessed, in a great degree, the unction of the Holy Spirit, the most tender and affectionate allusion to *his mother's* early care of him, in an address he made to children, parents and teachers, as they thronged the aisles around him; under her fostering care he became savingly pious, and himself became a messenger of glad tidings to others. In an interview with him afterwards, he related an occurrence which gained the attention of all who heard him. "Being in Europe for the benefit of my health,"* said he, "I was one day leaving the mansion where I had been confined some time by sickness, with my spirits depressed with the almost heathen darkness which prevailed around me; as I was descending the steps, I was accosted by a man in the middle stage of life, of an interesting appearance, who inquired my name; having satisfied him, he burst into tears, and seemed overwhelmed with emotion. Alarmed and distressed at seeing a person of so noble a mien in such a situation, I took him gently by the arm, and led him into the house. When he had sufficiently recovered himself, he threw himself about my neck, saying, 'To you, sir, under Providence, I owe the salvation of my soul. Do you recollect some years ago, when you were at such a place, preaching in the open air; while crowds were flocking round you, I too mingled in the crowd; I was an unbeliever. From curiosity I at first listened, but your discourse aroused me from the leth-

argy I was in, and before you had ceased speaking, I felt something like the arrow of conviction; when you had ceased, I retired to the *sea shore*, near which you had been stationed. The perturbation of my mind *became great*, and the *billows of the ocean* were not more tempestuous than were the conflict of feelings in my breast. I could not seek my home. I was, perhaps, ashamed of the situation I was in. I placed myself in a sand hole on the shore, where I passed a sleepless night, determined if there was such a being as God, and such blessings as salvation by a Redeemer, that I would wrestle for them. From that time Satan no longer held his empire. My mind began to open to the great truths of the gospel—I sought every mean of instruction—I became a *new man*, and within a twelvemonth was, I trust, a settled established christian. When joy took possession of my soul, to you, sir, I would have flown. I sought for you, but you had sailed for America. Had my feelings been consulted, I should have encountered every difficulty to follow you; but now, after a lapse of years, you have again returned to these shores, I have crossed *the channel* which separated us, and am permitted to throw myself into your arms, and express my gratitude to the Giver of all good.'"

Christian mothers, is it not a privilege to have such a son? But the task we commend devolves not upon the pious mother alone—though we are constrained to say, these duties are oftentimes performed with more faithfulness by many who are not professedly religious; they shame many a christian parent, and may hereafter be led to the gates of heaven by the child who, through their instrumentality, has been taught the way. In the middle and lower walks of life, instances are not unfrequent in which a benevolent father or mother, almost too indigent to do full justice to their own little flock—have taken one poor child after another from the depths of misery, training them not only for life but for glory.

But the great mass of which we speak, are altogether idle in the vineyard of their Lord. The young ten-

* The lamented Summerfield.

drills are suffered to twine around them, but not one shoot aspires to heaven. The cares of this world, the vanity of riches, its deceitful pleasures, all conspire to charm with a false glare their deluded victims. Parent and child alike glide down the stream of time, till both lie buried in that fearful gulf whence there is no escape. O ye parents, from the horrors of such a situation, will ye not flee? See ye not the bottomless pit, gaping wide to devour you? Can ye, for an instant, anticipate the eternal doom which awaits those who hang upon your bosom with child-like confidence—those tender ones, whose every earthly pang you would save. If you are not totally devoid of reflection, spare, O spare your children! If you are careless of your own souls, neglect not theirs—*think of them*—lead them to a throne of grace, and let their innocent cries reach the mercy seat; they may one day conduct you thither, and as you enter the celestial city, you may behold them, with palms in their hands, crying “victory—my parents were dead, but now live—they taught me to love my Saviour, though they themselves were afar off—but my feeble cries have opened the gates of heaven. Philosophy, infidelity, the vanities and riches of the world, were once their idols; but now, thanks to my dear Jesus, a little child has been heard. My father and my mother have entered the regions of bliss—we shall never more be separated, for our souls are united in God. We will praise the Lord, who ‘out of the mouths of babes and sucklings hast ordained praise.’”

When we look at Sabbath-schools, and see how many children are saved from moral degradation, and oftentimes savingly converted, we cannot but rejoice in those institutions, which a kind Providence has fostered—we cannot be sparing of praise to those of our fellow beings who are ready to labour in this field of duty. How affecting is it to see the Sabbath-school child, whose rags have been despised by her richer neighbour, exchanging her tattered garments for the white robe; and her nature, which was vile, for the spotless purity of angels! and

one of these little ones may be the means, through Providence, of bringing many to glory. The teachers, whose labours of love all must applaud, if not pious before, may here be made savingly so, and may lay up for themselves crowns of rejoicing, when they shall behold multitudes of shining ones, which cannot be numbered, and shall hear their infant voices, exclaiming, “You, our teachers and our guides, were instrumental in placing us as seraphs on the throne of our Father and our God.”

The admonition would reach even to those who are neither parents or Sabbath-school teachers—to all who are the friends of youth. Let them all lend a helping hand in aid of the christian cause; and may all, whosoever ye be, whose hearts are engaged in this glorious purpose, be assured, for it is the promise of an unchangeable God, that ye shall have your reward, apportioned to your holy love and zeal in the work; ye shall reap if ye faint not, and shall gather in a blessed harvest to yourselves; and finally be surrounded by that glory, which is brighter than noonday, when each of the little ones ye have led to the altar shall kneel before the throne, rejoicing, you too shall kneel there praising God and the Lamb—while they strike the golden lyre, and rejoice through an eternity.

THE IMPORTANCE AND UTILITY OF SABBATH-SCHOOLS CONSIDERED.

[The substance of my present communication is from a periodical publication devoted to the improvement of the rising generation entitled the *Guardian*, or *Youth's Religious Instructor*, printed at New Haven.]

As soon as the attention of the infant is attracted by surrounding objects, its knowledge of the world begins; and from that time, I conceive that the developement of its mental powers should be directed by a judicious guardian. All children do not possess the same aptitude for learning, nor the same degree of native talents, and it is impossible to say *how* early impressions are made on the mind of the *child*, that subsequently enter into the character of

the *adult*; but we do know that when very young, the child imbibes opinions which have a predominating influence over the whole tenor of life. How often do we see persons possessing the most steadfast principles of morality and religion that may be solely attributed to the influence of maternal piety and admonition?

I am to speak of the infant at a time when the dawning of intelligence is first perceptible. It now enters a vast incomprehensible field of inquiry, which genius of the highest order, aided by the most judicious and faithful instruction is even inadequate fully to explore. At this early age the infant gains little information except simple ideas through the medium of the senses; it learns, for instance, by the senses of sight and touch, to judge of distances and external forms; by hearing, also, it learns particular names which are uniformly used to represent certain characters; and the knowledge that is there acquired in the first two or three years of its life, is greater, perhaps, than is attained in the same length of time at any subsequent period. For, as its attainments increase, the errors of education multiply: it has now to contend with examples of ignorance and dissimulation. It is seldom addressed except in a barbarous jargon, which is unintelligible even to those who use it; and then if the child has not sagacity and judgment, sufficient to enable him to discover and correct the faults of its teachers, its temper is fretted by reproach for its dulness and stupidity, by which its ambition is checked or destroyed, and not unfrequently, the progress of its education thereby perceptibly impeded.

But the child has now learned to express himself intelligibly. A stranger to the innumerable phenomena of nature, every appearance is novelty, every object needs explanation; and with unsuspecting confidence he treasures up in his memory indiscriminately, the impressions of truth and error. If, as his mental powers expand and his knowledge of the world increases, he be able in some instances to detect the deceptive answers which his importunity may have ex-

torted, it serves but to weaken his confidence in those whom he has been taught to reverence, and to distort his mind in the school of dissimulation. Thus for the first few years of his life, with an eager curiosity and a faithful memory, he is perpetually observing and imbibing examples of falsehood and error. He has heard, perhaps, the most uniform succession of cause and effect represented, as the result of magic or chance, and the unchangeable harmony in the operations of nature, as casualties, without order or design. Since the inquisitive mind *will* be gratified, then, to rescue it from erroneous impressions, "feed it with food convenient for it." Instead of representing the phenomenon of a thunder storm as a manifest token of the divine displeasure, explain, by a few simple facts, adapted to the capacity of the infant mind, the natural causes which a benign Providence thus employs for the preservation of his creature man. Impressions at that tender age, particularly those of a serious and sublime nature, are so credulously received and tenaciously retained, that the judgment of mature years is sensibly influenced by them. It is by far the most difficult part of a correct education, to *unlearn* the errors of childhood; therefore great precaution should be used to prevent the infant mind from being monopolized by false or incorrect ideas.

There is at least as much simplicity in truth as in error, and why is not the parent willing to satisfy the curiosity of his inquisitive child with correct, rather than with what he knows to be, incorrect answers to inquiries? It is true every parent is not competent to instruct his child in the various departments of natural history or of astronomy, to which the mind is always early attracted; but it would be better to acknowledge this inability, and refer the child to competent authority, than to make himself an example of falsehood and ignorance. And why may not those who possess knowledge adequate to the duty, as easily teach their children the useful and practicable parts of natural science, as to learn them the

names and uses of the utensils of a farm house.

But it is not more necessary that precaution should be exercised for the soundness of the head than for the purity of the heart. Religious and moral character is so much the result of early precept and example that it is of infinite importance to individuals, and even to nations, that such precepts and examples should be correct. Language is not more hereditary in society than morals and habits. Let it be urged that the religious education of the child should be deferred till from knowledge and observation, he should be able to form an independent creed agreeable to the dictates of his own conscience. The subject is obviously too interesting to the young mind to be neglected till the judgment is matured; and though children have an aptitude to learn something of *natural* religion, they are not often disposed to embrace it in its purity, and are always averse to the humiliating precepts of the gospel. It will not be denied that the natural propensities of the human heart are evil; and as the moral world abounds in impiety and unbelief, what influence on the mind of the child have we good reason to expect from example as presented by the world?

What is, in fact, the result, when a child is turned loose into a wilderness of people, to learn from observation those principles of moral rectitude which constitute the basis of civil society, and of human happiness. He is perfectly obedient to the impulse of passions, which, when uncontrolled, are at war with every salutary principle of body and mind. The brute is instinctively taught to shun the poison that would destroy him; but the child, uninstructed by instinct, and ungoverned by reason, is impelled by appetites, which, gratified without principle, and without restraint, will degrade him as much beneath the reptile that grovels in the earth, as the perfect cultivation and exercises of the faculties which God has given him, will exalt him above all other classes of animated creation. And if such baneful effects result from the impulse of ungoverned passions with-

in, how will the evil be magnified by vicious examples without? Virtue has an easy access to vice, because the latter, has nothing worse than herself to fear; and if a child be left to select companions and adopt opinions, without advice and without opposition, he *can* more easily, and he *will* more readily be united to the vicious than to the virtuous. Nothing need be said of the omnipotent influence of example, in forming the character and governing the moral conduct of mankind. If, as I have supposed, the child is excited by appetites, which, when uncontrolled are unfriendly to virtue; and if he is also allured and encouraged by the customs of society to gratify, rather than admonished to subdue them, it must be conceded, that if he be afforded no other religious instruction than the example set forth by a promiscuous and degenerate world, he will discard a subject which he finds painful to examine, and be satisfied to live *conveniently* without *any* religion. He will see the triumph of vice over virtue—he will see the wisdom of the world exultingly sneer at the credulity of the humble christian, and in conformity to his own wishes and the pride and fashion of the times, he will first doubt the justice, then question the authenticity, and finally deny the truth of revelation.

I would say then, let the guardian of the infant carefully watch the developement of his mind, and direct it to the contemplation of subjects adequate to its feeling and understanding; teach him so that he may revere and love religion from duty and disposition; and lead him to admire and adore the wisdom and goodness of providence, by explaining to him in simplicity the moral government of the world, and associating with every enjoyment, that divine source from which all happiness is derived. Thus, by the blessing of God, the result will be happy and glorious.

Zion's Herald.

GENESEE SABBATH-SCHOOL UNION.

The Genesee Sabbath-school Union was formed by a convention of persons from this and the adjoining counties, which met agreeably to

previous notice, on the 5th day of June, at the 2d Presbyterian church in this village. After opening the meeting with prayer, choosing Rev. Geo. S. Sill Chairman, and Jesse Peck Secretary—the convention proceeded to the adoption of a constitution.

On the 6th day of June the Committee met to attend to the duties of their appointment. The establishment of a Depository of Sunday-school books, from which all the Sunday-schools could procure suitable books for their libraries, was deemed an important and necessary measure to be adopted. Accordingly, books to the amount of one thousand dollars were ordered on the responsibility of a Member of the Executive Committee, from Philadelphia, New-York, and Boston. A subscription to raise one thousand dollars, for the establishment of a Depository, has commenced, and about one half the sum has been subscribed. The Executive Committee have employed two agents, or missionaries, to visit the neighbouring counties, for the purpose of awakening the attention of the public, to the establishment of Sunday-school Societies or Unions. The general Depository in this village will be well supplied with books, and will sell to the county Depositories at reduced prices; and the county Depository will also supply the schools in their respective counties, at reduced prices. Every school in this way will have access to a great variety of books, at the lowest prices at which they can be afforded. As the books will be bought by large quantities, and as no charge will be made except for transportation, &c. every school will obtain their books at a much cheaper rate than if they should purchase elsewhere.—The agents of this Union have visited the counties of Wayne, Orleans, and Niagara, and have been instrumental in the formation of a union in each. They will proceed to visit the other counties on the same business as soon as practicable.

That the advantages of an establishment of this kind, in this part of the state, will be of the greatest im-

portance to the Sunday-school cause, no one acquainted with Sunday-school operations, will deny. Indeed we consider this the commencement of a new era in the Sunday-school history of the Genesee county; and we cannot but believe that all the friends of the institution, within the territory embraced by this union, will give it their cordial support. It will not be expected that an establishment of this sort can prosecute its benevolent enterprises without funds. But besides funds for the Depository, funds are wanted to send missionaries and agents into the destitute part of the country to establish societies and schools. It is the design of this union that a Sunday-school shall be established in every place in this extensive territory, where there ought to be one; and it is not probable that at present there is one school where there ought to be ten. One of the agents reports that there was not one school in operation in a county which he visited.

The contributions which have been made for this object, have all been made by the people of this village; but it is expected that the friends of the Sunday-school cause in other places will liberally patronise this institution, when they become acquainted with its benevolent designs.

INCREASE OF CAPITAL.

We have the pleasure of announcing to our readers, that the Board of Managers, at their last meeting, unanimously agreed to appropriate an additional sum of TEN THOUSAND DOLLARS to increase the publications of the society. This fund has been obtained on loan, and is now placed at the disposal of the Committee of Publication. Constant additions are making to the catalogue, twelve new works having been put to press the last month.

NOTICES.

The Male Teachers' Association of Philadelphia, have so far altered the plan of their society as to admit the female Sunday-school teachers to their discussions. The meeting last month was attended by a considerable number; and the question—By

what means are the children in our Sunday-schools most likely to be converted, if converted at all while in the Sunday-school?—was discussed.

The third Monday in this month, the following question will be discussed—By what means can all the children in the city and liberties, who are between the ages of 5 and 15 be brought under Sunday-school instruction?—The meetings are held in the large room in Cherry St. between 5th and 6th streets.

AUXILIARIES,

Recognised at stated meetings of the Board of Managers, from June 28 to August 28, inclusive.

Sullivan Co. N. Y. Sunday-School Union, A. B. Hanford, Pres. Mr. Griffin, Monticello, N. Y. Sec.

Lykens Township, Pa. Sabbath-School Society, instituted May 6, 1827, Daniel Hoffman, Pres. Jacob Dietrick, V. Pres. Samuel Shaffstall, Treas. Joel B. Feree, Gratztown, P. O. Dauphin Co. Pa. Sec. Washington Feree, David Hoffman, Rachel Feree, Sarah Hoffman, John Paul, and William Snyder, Teachers.

Dagsborough, Del. Sunday-School, Dr. Edward Dingle, Principal.

Wantage, Sabbath-School Association, Jacob Ayres, Pres. Francis Donlevey, V. Pres. Rev. Joseph Chandler, Treas. Rev. Edward Allen, Sec. July 5—7 schools, 250 scholars.

Frankford and Hardeston, N. J. Sunday-School Association, Joshua Predmore, Pres. Matthias Ogden, V. Pres. Ebenezer Guttle, Treas. Nath. Conkline, Sec. John Cox, Joseph Lenn, John Sutton, John Lanterman, Jacob Kimble, and George Hord, Managers. July 7—5 schools, and 200 scholars.

Woodstown, Gloucester Co. N. J. Sabbath-School. Address Rev. Mr. Scovill, Woodbury.

North Branch, Readington, Sunday-School Union, Rev. John Van Liew, Pres. Martin Wikoff, V. Pres. Aaron Lane, jr. Sec. Aaron Lane, sen. Treas.

Chillicothe, Ohio, St. Paul's Church Sunday-School Society, Mrs. Baus

man, Pres. Mrs. Swearingen, V. Pres. Mrs. Douglass, Sec. Miss Delano, Rec. Sec. Miss Davenport, Treas.

Addisville Berks Co. Pa. Sunday-School, Miles Addis, and William Bennett, Superintendents.

Rockville, Md. Sunday-School Union, Rev. John Mines, Pres. Rev. Joseph H. Jones, V. Pres. Rev. Thos. G. Allen, Sec. & Treas. Rockville, Montgomery Co. Md. Solomon Holland, Wm. M'Claneghan, Jesse Leach, Col. John Cook, and Hon. George C. Washington, Managers.

St. Bartholomew's Parish, Sunday-School, Montgomery Co. Md. Thomas Davis, Pres. Capt. Rich. H. Griffith, V. Pres. Henry C. Gaither, Sec. & Treas. Unity, Montgomery Co. Md. Henry Griffith, sen. Henry Hemond, Samuel Magrinder, Jesse Wilcoxon, and John W. Danby, Managers, Richard Y. Goldsborough, Superintendent.

Genesee, N. Y. Sabbath-School Union, Rev. G. S. Sill, Rec. Sec. Rochester, N. Y.

Roxbury, Baptist S. S. Society, Samuel B. Smith, Pres. John Wolfington, Treas. Wm. Young, Sec.

Columbus, Ohio, Sunday-School Society, Rev. James Hogg, Pres. Rev. H. Hubbard, V. Pres. Bela Lotham, Esq. Sec. James Robinson, Esq. Treas.

Account of Moneys received by the General Agent during the last three months.

Rev. C. C. Cuyler, Poughkeepsie, N. Y. by ladies of Reformed Dutch Church, - - -	\$30
Rev. John Nelson, Leicester, Mass. by ladies of Cong. Soc. - - -	30
Mr. Edmund Monroe, Boston, his own subscription, - - -	30
Mr. Richard Cobb, Boston, his own subscription, - - -	30
Mr. William Shimmin, Boston, his own subscription, - - -	30
Mr. John B. Jones, Boston, his own subscription, - - -	30
Rev. Daniel Sharp, Boston, by teachers of 3d Baptist Sunday-school, - - -	30
Rev. Lyman Beecher, Boston, by	

several friends, - - -	30	F. A. Packard, Esq. Springfield,	
Rev. Dr. Jenks, Boston, by sev-		by children and teachers of	
eral friends, - - -	30	the Sunday-school, - - -	30
Rev. C. P. Grosvenor, Boston,		Col. Solomon Warriner, Spring-	
by ladies of 1st Baptist Soc.	30	field, by friends of the A. S. S. U.	30
Rev. J. D. Knowles, Boston, by		Rev. Joel Hawes, Hartford, by	
ladies of 2d Baptist Society, -	30	ladies of 1st Eccles. Society, -	30
Rev. Samuel Green, Boston, by		Rev. Samuel Spring, Hartford,	
S. Fessenden and H. Ropes, -	30	by gentlemen of North Cong.	
Rev. Edward Beecher, Boston,		Society, - - -	30
by ladies of Park-street Soc.	30	Rev. Barnas Sears, Hartford, by	
Mr. Aaron Russell, Boston, by J.		ladies of Baptist Society, -	30
Gulliver and C. Stoddard, -	30	Rev. Joel H. Linsley, Hartford,	
Rev. Henry Jackson, Charles-		by ladies South Cong. Church,	30
town, by ladies of the Baptist		Daniel Wadsworth, Esq. Hart-	
Society, - - -	30	ford, his own subscription, -	40
Rev. Warren Fay, Charlestown,		Mr. J. Hubbard Wells, Hartford,	
by ladies of the Cong. Society,	30	his own subscription, - - -	30
Rev. Rodney A. Miller, Worces-			
ter, by ladies of his Society, -	30	<i>Smaller Donations.</i>	
Rev. Bela Jacobs, Cambridge, by		James Blake 10, Nath. Willis 10,	
ladies of the Baptist Cong. -	30	James How 10, Jonathan Carle-	
Rev. Brown Emerson, Salem, by		ton 10, E. Kimball 10, Robert	
ladies of his Society, - - -	30	L. Bird 10, J. Macomber 10,	
Rev. Rufus Babcock, Jr. Salem,		Wm. Graves 5, D. N. Griggs 5,	
by ladies of 1st Baptist Soc.	30	W. Jackson 5, Ensign Lincoln	
Rev. George Leonard, Salem, by		5, Rev. B. B. Wisner 5, C.	
ladies of 2d Baptist Society, -	30	Forbes 5, F. Emerson 5, Rev.	
Rev. J. P. Cleaveland, Salem, by		O. Eastman 5, Rev. D. Beecher	
ladies of Tabernacle Society,	30	5, William Greene 5, R. Vose	
Rev. Wm. Williams, Salem, by		5, R. Fletcher 5, J. Coverly, Jr.	
ladies of Presbyterian Society,	30	5, Josiah Souther 5, U. Croc-	
Rev. Thomas B. Ripley, Port-		ker 5, J. Bumstead 5, A. Wil-	
land, Me. by ladies of Baptist		ber 5, W. W. Hone 5, A	
Congregation, - - -	30	Friend 5, (<i>all of Boston</i>), -	165
Rev. Dr. Payson, Portland, Me.		A. H. Twambly 3, B. Judkins 3,	
by ladies of his Society, -	30	James Clapp 3, L. S. Cragin 3,	
Mr. William Bartlett, Newbury-		— Adams 2, Josiah Thayer	
port, his own subscription, -	100	2, N. W. Withington 2, W.	
Mr. John Pettingel, Newbury-		Gutterson 2, Rev. B. Jacobs	
port, his own subscription, -	30	2 50, Rev. D. Jenks 2, B. Ben-	
Mr. William B. Banister, New-		nit 1, J. H. Eayres 1, J. Dec-	
buryport, by teachers of his		ker 1, J. C. Pinks 1, W. Lane	
Sabbath-school, - - -	30	1, D. Pike 1, J. G. Edwards 2,	
Rev. L. F. Dimick, Newburyport,		J. Mellege 2, W. P. Johnson	
by ladies of his Society, -	30	1, J. C. Phillips 3, J. Harmon	
Rev. C. W. Milton, Newbury-		2, E. Mears 3, H. Wilbur 2, A.	
port, by ladies of his Society,	30	Lewis 2, P. Mitchell 2, J. W.	
Rev. Daniel Dana, D. D. New-		Converse 1, W. Keith 1, J.	
buryport, by ladies of his Soc.	30	Robinson 1, E. H. Couriers 1,	
Rev. James Morse, D. D. New-		Millard 1, A Friend 50 cents,	
buryport, by ladies of the Epis-		S. Lathrop 3, A. Lamb 3, A	
copal Church, - - -	30	marriage fee 1 20, S. Wins-	
Rev. Josiah Houghton, Newbury-		low 50 cts. May 50 cts. S. Hill 2,	
port, by ladies of Baptist Ch.	30	Rufus Hill 1, M. Latham 1,	
Rev. William Leveritt, Roxbury,		(<i>all of Boston</i>), - - -	67 20
by ladies of Baptist Society, -	30	Miss Flint, Salem, 2; Thomas	
Rev. Samuel Osgood, Spring-		Fiske, Plymouth 1, - - -	3
field, by ladies of Cong. Soc.	30		